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ences to papers touching upon physiological changes in nerve cells prior to 1888. Andriezen certainly cannot have in mind either Anfimow or Pauline Ternowski if he has read more than the titles of their papers.

In this connection I feel in duty bound to add a word of criticism with regard to Andriezen's figures. Thirty-six of these are distributed in the text, covering the ground from the nervous system of hydra to the human cortex. Many look strikingly similar to familiar figures in Golgi, Cajal, Lenhossek, Retzius, *et al.* No credit is given, however, and we are led to suppose that they are all drawn from the author's preparations, or from his imagination. Which of these sources has been utilized is the harder to decide, on account of the difficulty or impossibility of ascertaining exactly how the figures were obtained. In no case is even the magnification exactly stated. No reference is made to the use of the camera, and in no case is an adequate history of the particular specimen given. These are matters of great importance, since the chief scientific value of a paper of this kind consists in accuracy and definiteness sufficient to make either its confirmation or disapproval possible.

The first impression on reading the paper is that a contribution of vast importance has been made. Its failure to bear a rigid cross-examination is, therefore, a keen disappointment. Thirty "General Conclusions," covering over five pages, bring the paper to a close, and, though it is full of suggestion, no squid ever more effectually covered his retreat with a cloud of ink.

III. ANTHROPOLOGICAL PSYCHOLOGY.

BY ALEX. F. CHAMBERLAIN, PH. D.

The Iroquoian Concept of the Soul. J. N. B. HEWITT. Journ. of Amer. Folk-Lore, Vol. VIII (1895), pp. 107-116.

As the author of this essay is himself an Iroquois, it is a distinct contribution to the literature of pneumatology, such as an educated Indian alone can offer. Mr. Hewitt tells us: "Iroquoian psychic philosophy represented the soul as exceedingly subtle and refined, yet material withal, since it could be enclosed in a gourd bottle; as dark and sombre, like a shadow in color; as possessing the form of the body, with a head, teeth, body, arms, legs, feet, etc.; as partially blind by day, but sharp-sighted by night; as immortal by some, but as subject to death and even annihilation by others; as specifically carnivorous, but also eating the things which constitute the ordinary food of the living; as having the ability of uttering sounds, speech, sometimes resembling the whistling or the trilled note of the cricket, and sometimes resembling that plaintive and doleful exclamation so largely used and imitated in the chants of death and of public and private condolence and mourning." As to the state and condition of the soul after death, "there were several well-defined though inconsistent beliefs." The following soul-words are cited and interpreted at length by Mr. Hewitt: 1. *éři* (soul, heart, mind, as seat of sentiment), whence comes *wa-kat-er-yoñ'-ta-re'*, "I know it," literally, "My heart or soul is present with it;" (2) *Ka'-ni-kon'-ră'* (soul, mind, intellect), a derivative from the verb-stem *-ni-kon-ton*, "to think," which itself seems to be a reflexive form of the verb *-kon*, "to see," with "the pluralitative suffix *ton*, denotive of the multiplicity of the act or thing affected by it;" (3) *oñ-non'-kwă't*, which now signifies "medicine," but is in archaic use

for "soul," — its literal meaning, however, is "begging, craving, desiring;" (4) *ug-skëñ'-në* (soul, spectre, phantom, ghost, death), strictly applied to the sensitive soul and not to the intelligent or reasonable soul; the literal meaning of the word is "bone," — the primitive Iroquois regarding the "bones" as the soul's abode; (5) *oiä'-ron'*, a crystallization of the idea of metempsychosis, for this word, which is also applied to the fetish or symbol of the tutelary spirit of soul of a person, is a derivative which really signifies, "what is typified, copied, imitated in form," etc.; from *oiä'-ron* comes the general Iroquois word for "flesh," *oieroñ'tä'* ("the substance of the soul").

Sexual Taboo. A Study in the Relations of the Sexes. By A. E. CRAWLEY. Journ. Anthropol. Inst. (London), Vol. XXIV (1894-5), pp. 116-125, 219-235, 430-445.

The author has collected from the accounts of travelers an immense store of information, of value especially to the psychologist, on the taboos and prohibitions of sex. The social etiquette, political status, family-life, occupations, religious rites and customs, language, table-manners, etc., of men and women of primitive races in all parts of the world are passed under review, and it is to be hoped that the author, who styles his essay "a preliminary sketch," will soon give his studies some substantial and lasting form. The following sentences are worth quoting here: "The social relations of the sexes have rarely followed the lines marked out by natural laws. At an early stage of culture man seems to have exerted his physical advantages, and to have thus readjusted the balance in his own way. The subjection of the female sex is a general law of history. The inferior position of women does not, however, necessarily involve ill-treatment; which is rare, or unfair division of labor, which has perhaps in many cases been mistakenly ascribed. The main result with which I am concerned is the attitude of superiority assumed by man, and his contempt for woman as a physical and social inferior. The latter opinion of the female sex is the result of subjection, while the feeling that woman is the 'weaker vessel' is universal and may exist independently."

Shamanism in Siberia and European Russia, being the second part of "Shamanstvo." By PROF. V. M. MIKHAILOVSKII, of Moscow. Translated by Oliver Wardrop. Ibid., pp. 62-100, 126-158.

A detailed account of shamanism and shamans among the primitive peoples of European Russia and Siberia, replete with items of psychologic import and value. The training of the priests, the trances, exorcism, and the paraphernalia of the "medicine man" are all treated of, beside legends and folk-lore belonging to the subject. Interesting is the following passage: "Shamanism among the Siberian peoples is at the present time in a moribund condition; it must die out with those beliefs among which alone such phenomena can arise and flourish. Buddhism on the one hand, and Mohammedanism on the other, not to mention Christianity, are rapidly destroying the old ideas of the tribes among whom the shamans performed. Especially has the more ancient Black Faith suffered from the Yellow Faith preached by the lamas. But the shamans, with their dark, mysterious rites, have made a good struggle for life, and are still frequently found among the native Christians and Mohammedans. The mullahs and lamas have even been obliged to become shamans to a great extent. Many Siberian tribes who are nominally Christians believe in the shamans, and have recourse to them."